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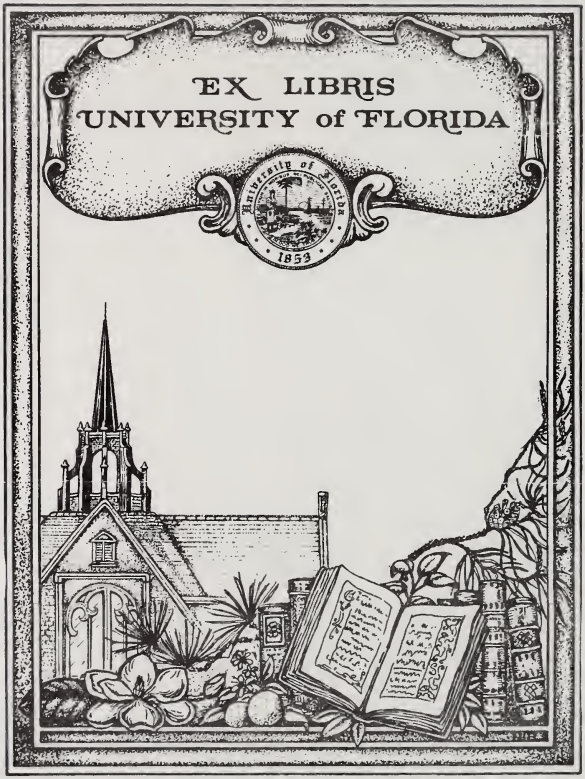
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A VINDICATION OF THE RIGHTS OF BRUTES

By Thomas Taylor, the Platonist,
as he himself informed me
T. M.

A

VINDICATION

OF THE

RIGHTS OF BRUTES

(1792)

BY

Thomas Taylor

A FACSIMILE REPRODUCTION

WITH AN INTRODUCTION

BY

Louise Schutz Boas

GAINESVILLE, FLORIDA

SCHOLARS' FACSIMILES & REPRINTS

1966

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INTRODUCTION

I

A Vindication of the Rights of Brutes is one of the rarest items among the numerous works of Thomas Taylor the Platonist (1758-1835). A comparatively young man, he had already published a book on "a new method of reasoning in geometry, applied to the rectification of the circle," a paraphrase of Ocellus Lucanus on the nature of the universe, translations of the hymns of Orpheus including a dissertation on Orpheus, a paraphrase of Plotinus on "The Beautiful," the mathematical commentaries of Proclus on Euclid's *Elements*, and a dissertation on the Eleusinian and Bacchic Mysteries.

In spite of its background of classical reference, *A Vindication of the Rights of Brutes* is out of line with Taylor's other works, a diversion from his self-dedicated task of translating and elucidating the Greek philosophers. It takes note of a current controversy. It negates the usual picture of Taylor with his head in the clouds, living, in effect, in the ancient world, unaware of his times, a scholar without wit or a sense of humor.

A Vindication of the Rights of Brutes is an exercise in irony, a witty, merry book in which Taylor, using the weapon of laughter, professed agreement with the radical ideas recently published by two of his friends, Mary Wollstonecraft and Thomas Paine, and by carrying these to their logical extremes, reduced them to absurdity. That it was their ideas which eventually triumphed does not lessen the reader's enjoyment of his wit, or alter the usefulness of his parody of what he regarded as an oversimplification of the nature of man, an over-generalization of the worth of all men, and an egalitarianism he could not accept.

Indirectly Taylor's mock-serious defence of the rights of brutes stemmed from the publication in November 1790, little more than a year after the storming of the Bastille, of Edmund Burke's unsympathetic *Reflections on the French Revolution.* This book led to an immediate reply from Mary Wollstonecraft; two editions of her open letter to Burke, *A Vindication of the Rights of Men,* were published in November 1790, followed in 1792 by her more famous *A Vindication of the Rights of Woman.* Of the great spate of refutations of Burke's *Reflections* the most powerful, famous, and effective was Thomas Paine's *Rights of Man,* written in 1790, published in London in 1791, and swiftly banned; to own or to sell a copy was a criminal offence, but four months later Paine wrote to his friend George Washington that already eleven thousand of the sixteen thousand copies printed

had been sold. Paine, very helpful in the American Revolution, was now active in the French Revolution, with a seat at the Convention. He had left England for Paris before this first part of the *Rights of Man* was published; he returned, but in 1792 when the second part was published he fled to France to avoid the trial for seditious libel it provoked. The magic phrase, "the rights of man," used decorously in America, was in France highly inflammatory, as indeed it tends to be today when on all sides, in many parts of the modern world, there are repetitive cries of the right to strike, to vote, to assemble, to march, to demonstrate.

Mary Wollstonecraft as a guest in Taylor's home had called his study "the abode of peace." He was not in sympathy with her radical ideas or those of Paine; he was not an advocate of an egalitarian world, but if they insisted upon agitation for this, he could show them how much farther they must carry their theories. His *Vindication of the Rights of Brutes* (London, 1792; Boston, Massachusetts, 1795) endeavors to demonstrate that who has said A must say B; and that B leads on to an unforeseen Z.

A spirit somewhat similar to Taylor's motivated a discussion in the United Nations in May 1964 on the rights of the indigenous inhabitants of Mauritius and the Seychelles: it was pointed out that the first, dodos, were now extinct, and the second, giant tortoises, were uninterested in politics.

II

Thomas Taylor the Platonist was one of those men who become legends in their own day, about whom myths accrue; who, admired, decried, or mocked, are the subjects of numerous articles during their lives and long after; who appear as characters in contemporary novels [Taylor is the "modern Platonist" in Isaac D'Israeli's *Vaurien* published in 1797]; who give inspiration to famous men [Emerson was almost a disciple of Taylor]; and who provide textbooks for generations of schoolboys [some of Taylor's translations were still in use in 1945]. In 1848 Emerson, in conversation with the aging Wordsworth, declared it a flaw in the English character that Taylor was so little known, "whilst in every American library, his translations are found."

Thomas Taylor was born in London in 1758 at the time of Halley's comet, to "poor but worthy parents." At eight he was sent to a famous school, St. Paul's, founded in the early sixteenth century by John Colet for boys "who could already read and write and who were of good capacity" for "a sound Christian education and the knowledge of Greek and Latin." Three years later Taylor, nicknamed "philosopher," persuaded his father to permit him to continue his studies at home. From fifteen to eighteen he lived with an uncle at Sheerness, studying assiduously and developing an in-

terest in speculative philosophy. From eighteen to twenty he studied under a dissenting minister, because his father, interested in modern theology, wished him to become a clergyman and disapproved of his mathematical studies. He was now ready to enter the university at Aberdeen.

But at the age of twelve Taylor had fallen in love with Mary Morton and, remeeting her, had been spending his evenings courting her. A secret marriage to save her from the wealthy suitor favored by her father was soon discovered and the anger of both fathers made it necessary for Taylor to earn his living. The only post available was at a distant boarding school, from which he was rescued by a friend who secured for him a clerkship at a banking house. Poorly paid, he remained there for six years, fortunately provided by another friend with a suitable house at Walford. Comparatively secure, he pursued his studies at night, augmenting his income by published articles.

To improve his finances he turned to invention, experimenting with phosphorus which, immersed in a mixture of salt and oil boiled together, burned with great brilliance and threw a circle of light a yard wide. Having constructed his "perpetual lamp," he held an exhibition to which too large a group came; the room became overheated and the lamp exploded. Nevertheless, the lamp proved the foundation of a modest fortune for him through

the interest taken in it and the lecture he had given on light, by some of the spectators, wealthy and influential men. The retired merchant William Meredith and his architect brother George, who were interested in the Greek philosophers, found a market for Taylor's dissertations and his translations from the Greek. The popular sculptor Flaxman lent his home for a series of twelve lectures on Plato, with audiences of distinguished people many of whom became Taylor's friends.

In 1798 Taylor was appointed assistant secretary of the Society for the Encouragement of Arts, Manufactures, and Commerce in London. In recommending him Samuel Paterson, well-known bookseller, publisher, and bibliographer, librarian to the Marquis of Lansdowne, wrote: "I only regret that a man who has the learning and abilities sufficient to govern a City, or even a province, should have no higher prospect in view than the doubtful succession to a Deputyship of inconsiderable emolument." Taylor from 1798 to 1806 apparently found the post congenial and was an efficient and sedulous assistant to his superior executive, as existing letters prove.

In 1802 he visited Oxford, possibly with the thought of an appointment there, though he was self-taught and not a professional scholar, and his translations had not been favorably noticed by the Greek professor, Richard Porson. He was kindly received by the Dean of Christ Church who spoke

admiringly of his books and wished to subscribe to his translation of the complete works of Plato. Heads of other colleges and professors of history, and especially the professors at New College where he was staying, were cordial; he had free access to the Bodleian Library at all times, and found there the manuscripts he had been seeking. Oxford's Gothic Halls he found gloomy and melancholy and he returned to London gladly; no offer had been made.

Through the generosity of the president of the Society for the Encouragement of Arts, Charles Howard, the eleventh Duke of Norfolk, who was interested in Plato, and that of William Meredith, who was interested in Aristotle, Taylor was able to resign his post in 1806 and spend his remaining years, 1806-1835, in the work he loved, leaving behind him an astonishing number of translations, including the complete works of Plato and Aristotle, and a creditable number of original works, both prose and poetry. The Duke of Norfolk guaranteed the costs of his *Plato*, the first complete edition in English, so that by 1805 Taylor could include this in the list of his published translations printed at the back of his *Miscellanies in Prose and Verse*. Six volumes were listed there, but in the end when the final volume was finished there were five volumes, the first containing the translations of another self-dedicated Platonist, Floyer Sydenham who, finding no interested public and no patron,

had died of starvation. Taylor's beautifully printed volumes were not offered for sale; they were deposited in the Duke's library at Arundel Castle and not dispersed until 1848. Taylor may have retained some sets aside from presentation copies, for in 1818, three years after the death of the Duke, another advertisement appeared in the list on the back pages of Taylor's *Iamblichus' Life of Pythagoras,* priced at ten pounds and ten shillings the set.

The Duke's action in effectively suppressing the *Plato* was not an arbitrary decision. Plato was in disfavor as a pagan; Taylor was sometimes referred to as a pagan, as one who wished to overthrow the Christian religion and re-establish the Greek gods. He was reputed to have statues of pagan gods in his study, to pour libations to them, to have been expelled by his landlady for trying to sacrifice a bull in his room, to have sacrificed a goat in some public place, absurdities which may have some slight basis in boyish pranks but are, except perhaps an occasional libation, mere gossip. Taylor had no landlady – he owned his house and was happily married, having firm views on monogamy and domestic responsibility, at odds with the views of Mary Wollstonecraft. He had not yet published the anti-Christian arguments of the Emperor Julian or the translation of Celsus' irreverences, both of which were suppressed (copies are still available in a few libraries). He

was, however, known as an admirer of the ancient theology which he interpreted allegorically. That he and his unorthodox views were well known by 1797 is attested by D'Israeli's chapters in *Vaurien* where Vaurien goes to visit "the Platonist" and talks at length with him. D'Israeli shows familiarity with Taylor's publications, including the *Vindication of the Rights of Brutes.*

III

Mary Wollstonecraft's *Rights of Men* was not concerned wholly with political rights or the injustices suffered by the poor. She was angered by Burke's tendency to "vitiate reason" which she postulated as man's highest quality, leading him to virtue, and so distinguishing him from the animals, who have not the gift of reason. This is the sounding board for Taylor, who sets out to prove that animals have reason; he supports his thesis with multiple quotation from the Greek philosophers, thereby making his point without direct statement that men are not equally blessed with reason. He believed that "in every class of beings in the universe . . . there is a first, a middle, and a last, in order that the progression of things may form one unbroken chain, originating in deity, and terminating in matter . . . a golden chain of beings" formed by the first and smallest class, the multitude forming the lowest. He set out therefore

to show the impracticability of an egalitarian society.

Quite sincerely he accepted reason as higher in man than in the brute creation but went on, as today's computer might do, to equate the whole brute with the whole man. Man's strength is less than that of the lion, his eye inferior to that of the fly, he lacks the bird's art of flying, and the fish's knowledge of submarine navigation. The sum total of gifts plus reason of the brutes seems level with man's reason minus these skills; the *intrinsic* worth of all created things is the same.

Taylor by manifold illustration showed that animals have long been known to have reason and to communicate with one another. If men diligently studied the language of little known peoples they would find them intelligible; similarly the languages of animals could be learned. It follows that man would change his attitude toward animals — and refrain from eating them. In our modern world we are told that men will before long be able to converse with dolphins whose brain is remarkably like the human brain. Taylor would have been interested, but his purpose here was mockery; he found in Plutarch and others a wealth of anecdote of loving and intelligent animals: oxen who could count to one hundred, the number of pails of water each carried daily to the King's gardens; elephants who were clever and affectionate, especially to ladies; magpies who were natural mu-

sicians, and dogs who were natural actors. An orchestra of magpies and an acting company of dogs could provide much public entertainment, and their wages, because animals care nothing for money, could be used to reduce the national debt.

The worship of animals, and the statues of gods with animal heads or bodies Taylor offered as an indication of the high estimation in which men have held the brute creation whose rights he was now demanding. Lacking time to pursue the matter further, he left to others the task of vindicating the rights of rocks and stones and trees, and the very dust beneath men's feet. Then the truth of equality established, "government may be entirely subverted, subordinated, abolished; and all things everywhere, and in every respect, be common to all."

This triumphant conclusion was the final arrow in his quiver. In his future works he reiterated his firm belief that he "who has not even a knowledge of common things is a brute among men. He who has an accurate knowledge of human concerns alone, is a man among brutes. He who knows all that can be known by intellectual energy is a God among men."

Louise Schutz Boas

Huntington Library
San Marino, California
January, 1965

BIBLIOGRAPHICAL NOTE

The copy here reproduced, somewhat enlarged, of Thomas Taylor's *A Vindication of the Rights of Brutes*, is reprinted with the kind permission of the British Museum. It is the only known copy of the London edition of 1792; search has been made in many libraries in England and America. Two copies of the edition published in Boston, Massachusetts, in 1795 are recorded: one is in the Library of Congress, and one is in the American Antiquarian Society. These two copies have some slight variations in the preface and pagination. The American edition is octavo with fifty-eight pages as against the first edition's one hundred and three.

A

VINDICATION

OF THE

RIGHTS OF BRUTES.

QUID RIDES?

LONDON:

PRINTED FOR EDWARD JEFFERY, PALL-MALL; AND SOLD BY MILLER, IN BOND-STREET; AND J. SEWELL, CORNHILL.

1792.

ADVERTISEMENT.

THE particular design of the following sheets, is to evince by demonstrative arguments, the perfect equality of what is called the irrational species, to the human; but it has likewise a more general design; and this is no other, than to establish the equality of all things, as to their intrinsic dignity and worth. Indeed, after those wonderful productions of Mr. PAINE *and Mrs.* WOOLSTONCRAFT, *such a theory as the present, seems to be necessary, in order to*

give

give perfection to our reſearches into the rights of things; and in ſuch an age of diſcovery and independence as the preſent, the author flatters himſelf, that his theory will be warmly patronized by all the lovers of novelty, and friends of oppoſition, who are happily, at this period, ſo numerous both in France and England, and who are likely to receive an unbounded increaſe.

The author indeed, is well aware, that even in theſe luminous days, there are ſtill many who will be ſo far from admitting the equality of brutes to men, that they will not even allow the equality of mankind to each other. Perhaps too, they will endeavour

deavour to ſupport their opinion from the authority of Ariſtotle in his politics, where he endeavours to prove, that ſome men are naturally born ſlaves, and others free; and that the ſlaviſh part of mankind ought to be governed by the independent, in the ſame manner as the ſoul governs the body, that is, like a deſpot or a tyrant. "For (ſays he) thoſe who are born with ſtrong bodily and weak mental powers, are born to ſerve; and on the contrary, whenever the mind predominates over the body, it confers natural freedom on its poſſeſſor." But this is a concluſion which will ſurely be ridiculed by every genuine modern, as it wholly proceeds on a ſuppoſition, that mind and body

body are two distinct things, and that the former is more excellent than the latter; though almost every one is now convinced, that soul and body are only nominally distinguished from each other, and are essentially the same.

In short, such is the prevalence of truth, and such the futility of Aristotle, that his distinction between master and servant is continually losing ground; so that all subordination seems to be dying away, and an approximation to equality taking place among the different orders of mankind. The truth of this observation is particularly evident in female servants, whose independent spirit, which

which is miſtaken by ſome for boldneſs and impudence, is become the ſubject of general ſurprize; and who ſo happily rival their miſtreſſes in dreſs, that excepting a little awkwardneſs in their carriage, and roughneſs in their hands, occaſioned by untwiſting the wide-beſpattering radii of the mop, and ſtrenuouſly graſping the ſcrubbing-bruſh, there is no difference between my lady and her houſe-maid. We may therefore reaſonably hope, that this amazing rage for liberty will continually increaſe; that mankind will ſhortly aboliſh all government as an intolerable yoke; and that they will as univerſally join in vindicating the rights of brutes, *as in aſſerting the prerogatives of man.*

A VIN-

A VINDICATION OF THE RIGHTS OF BRUTES.

CHAP. I.

That God has made all Things equal.

IT appears at firſt ſight ſomewhat ſingular, that a moral truth of the higheſt importance, and moſt illuſtrious evidence, ſhould have been utterly unknown to the ancients, and not yet fully perceived, and univerſally acknowledged, even in ſuch an enlightened age as the preſent.

The truth I allude to is, *the equality of all things, with reſpect to their intrinſic and real dignity and worth.* But indeed, a little conſideration will ſoon enable us to account for the ignorance of mankind in this intereſting particular; and will teach us, that it ſolely ariſes from thoſe baneful habits of perverſe reaſoning, which have from time to time immemorial taken root in the minds of men, and have at laſt ſunk ſo deep, as to render their final and general extirpation, an immenſely laborious, if not a ridiculous, attempt.

I perceive however, with no ſmall delight, that this ſublime doctrine is daily gaining ground amongſt the thinking part of mankind. Mr. Payne has already convinced

convinced thouſands of the equality of men to each other; and Mrs. Woolſtoncraft has indiſputably proved, that women are in every reſpect naturally equal to men, not only in mental abilities, but likewiſe in bodily ſtrength, *boldneſs*, and the like.

But all this, however, is only an approximation to the great truth, which this Eſſay is deſigned to promulgate and prove, that there is no ſuch thing in the univerſe, as ſuperiority of nature (the firſt cauſe being excepted); and that any thing, when minutely and accurately examined, however vile and contemptible it may falſely appear, will be found to be of ineſtimable value, and intrinſically

equal to a thing of the greateſt magnitude and worth.

To be convinced of this, we need only conſider, that the Deity, according to the common conceptions of all men, is a being of perfect equity and impartiality; that his goodneſs is immenſe, and that he is no leſs powerful than good. Now in conſequence of this, all his productions muſt be equally good and excellent; ſince otherwiſe he would be partial and unjuſt. Should it be ſaid, that according to this doctrine the vileſt natures muſt be as ſimilar to the Deity as the moſt excellent, I reply, that this is only begging the queſtion; as we contend that the merit of all things, is in all things perfectly equal and the ſame.

But

But this will appear more evident, from the following induction:—On comparing the nature of a lion with that of a man, we find that bodily ſtrength is the apparent characteriſtic of the one, and reaſon of the other. I ſay apparent; for, as will ſhortly be proved, brutes poſſeſs reaſon in common with men, though not in quite ſo exquiſite a degree; and hence, the deficiency of reaſon, combined with ſuperiority of ſtrength, renders the lion an animal equally excellent with man; in like manner, the ſwiftneſs of a hare united with hare-like reaſon, puts the hare upon an equality both with the lion and the man; the advantages of flying in a bird, united with the reaſon of a bird; the ſubtilty of ſpinning in a ſpider, with ſpider-like reaſon; and the microſcopic eye of a

fly, with the reaſon of a fly, will ſeverally be found to be equal to each other, and of equal dignity with the reaſon and bodily advantages of man.

This theory will perhaps appear to many too abſtracted and refined, and as having a tendency to deſtroy thoſe diſtinctions of ſociety, which ſeem to have been pointed out by nature herſelf, and to have commenced with the creation of the world. There appears indeed to be ſome weight in the firſt part of the objection, with reſpect to the abſtractedneſs of this theory; for not long ſince Mr. Payne, who may be conſidered as the father of this ſyſtem, was ſo loſt in contemplation of its ſublimity, that he ſuffered himſelf to be inſulted in a company of two hundred perſons,

ſons, without attempting to revenge the affront (the whole two hundred likewiſe experiencing the ſame abſtracted effects); Mrs. Woolſtoncraft, who though a virgin, is the mother of this theory, often, as I am told, eats beef for mutton; and I myſelf am frequently ſo loſt, as when reading the beſt productions of the moderns, to imagine they are nonſenſical, when at the ſame time they are the progeny of the moſt conſummate wiſdom and wit. But conſequences like theſe, which are in reality but trifling, ought not to be objected to a ſyſtem, which is founded on truth, and intimately interwoven with the nature of things. And, as to its being urged, that ſuch a ſyſtem tends to deſtroy the neceſſary diſtinctions of ſociety, I anſwer, that it muſt firſt be proved that

ſuch diſtinctions are neceſſary and natural; for there is great reaſon to ſuſpect, that they are, and always have been, nothing more than tyrannical invaſions of certain wicked and deſigning men, who wiſhed (and have unfortunately ſucceeded in their wiſh), to deſtroy that equality, which the Author of the univerſe has benevolently inſerted in all things. Theſe diſtinctions indeed are ſo far from being natural, that the very words by which they are expreſſed, are evidently corruptions of more common, and leſs arbitrary appellations. Thus, for inſtance, the Greek word for *a king*, βασιλευς, is doubtleſs a corruption of βασιλισκος, *a baſiliſk*; and the Engliſh word *nobility*, is in like manner a corruption of the word *mobility*; juſt as *praying*, when it becomes

ſocial'

ſocial, is beyond all controverſy a corruption of *braying*; as I doubt not will be readily acknowledged by the ingenious and learned Mr. Wakefield.

CHAP.

CHAP. II.

That Brutes poſſeſs Reaſon in common with Men.

BUT as our more immediate buſineſs at preſent is with brutes, and their rights, in order to accompliſh in a becoming manner this arduous inveſtigation, I ſhall prove, in the firſt place, that they are rational beings, as well as men; and in the ſecond place, I ſhall enumerate ſome out of the numberleſs advantages which would ariſe from endeavouring to underſtand the language of brutes, and reſtoring them to their natural equality with mankind. At the ſame time, I would wiſh the Reader to take notice, that whatever is here

aſſerted

aſſerted of brutes, is no leſs applicable to vegetables, and even minerals themſelves; for it is an ancient opinion, that all things are endued with ſenſe; and this doctrine is very acutely defended by Campanella, in his Treatiſe *De Senſu Rerum, et Magia*, and is indeed the natural reſult of that moſt ſublime and comprehenſive theory, which is the baſis of the preſent work. So that there is ſome reaſon to hope, that this Eſſay will ſoon be followed by treatiſes on the rights of *vegetables* and *minerals*, compoſed by perſons of far greater abilities than I poſſeſs; that thus, the doctrine of perfect equality will become univerſal; dominion of every kind be exiled from the face of the earth; and that beautiful period be realized, which at preſent

preſent is believed to exiſt only in fable, when

"Man walk'd with beaſt joint tenant of the ſhade."

But in order to prove that brutes poſſeſs reaſon in common with men, I ſhall preſent the Reader with the ſubſtance of the Platonic philoſopher Porphyry's arguments on this ſubject, which I have collected with great pains, from his Third Book, on Abſtinence from Animal Food, as they appear to me to be admirably calculated for our preſent deſign; and are as follow:

It is a true and Pythagoric opinion, that every ſoul participating ſenſe and memory is rational, and is endued with ſpeech as well

well internal as external, by means of which, animals apparently irrational confer with each other. But that the words they employ for this purpoſe ſhould not be diſtinguiſhed by us, is not to be wondered at, if we conſider, that the diſcourſe of many Barbarians is unintelligible to us, and that they appear to make uſe of indiſtinct vociferation, rather than rational ſpeech. Beſides, if antiquity is to be believed, and the teſtimony of thoſe who exiſted in our time, and that of our anceſtors, there are ſome who have affirmed themſelves capable of hearing and underſtanding the ſpeech of animals, as among the ancients, Melampus and Tireſias, but among the moderns, Apollonius Tyaneus, who is reported to have told his friends who were preſent at the occaſion,

that

that one ſwallow informed other birds, that an aſs had the misfortune to fall near the city, loaded with wheat, which was ſcattered on the ground, through the incurſions of a porter; and one of our companions related to me, that he met with a boy, in capacity of a ſervant, who underſtood all the voices of birds, and affirmed, that they were diviners, and prognoſticators of future events; but at length, through his mother, who was fearful leſt he ſhould be ſent as a preſent to the emperor, and on this account poured urine in his ear when aſleep, he was deprived of this wonderful ſagacity. But that brutes are endued with reaſon, may be argued from their ſignifying to each other their peculiar concerns; from their conſulting for their own intereſt with

with diligent ſagacity; from their providing for futurity; from their learning many things alternately of each other and of mankind, and from alternately inſtructing each other in things neceſſary to their exiſtence. To all which we may add, that Plato, Ariſtotle, Empedocles, Democritus, and others, who have accurately inveſtigated the truth concerning animals, have found them to partake of reaſon and diſcourſe. But as Ariſtotle obſerves, there appears a diverſity in the participation only, and not in the eſſence of reaſon; the difference conſiſting in more and leſs, which many think may be applied to the nature of gods and men, a diverſity between theſe ſubſiſting according to a perfect and imperfect habit of reaſon, and not according to a contrariety of eſſence.

So

So one and the ſame reaſon is common to men and brutes, but is diſtinguiſhed by degrees of intenſion and remiſſion. Ariſtotle further obſerves, that thoſe animals are moſt prudent, that is, are moſt crafty and ſubtle, which excel in acuteneſs of ſenſation; but the difference of the corporeal organization renders animals eaſily, or with difficulty, paſſive to external objects, and is the occaſion of their poſſeſſing reaſon in greater or leſs energy and vigour; but this cannot cauſe an eſſential variation of ſoul, ſince it neither compels the ſenſes nor the paſſions to depart from their proper nature.

It muſt be granted therefore, that the difference of reaſon in theſe ſubſiſts according to more and leſs, nor muſt we deprive

deprive other animals of reaſon entirely, becauſe we participate an higher degree of intellection. As we do not deny that partridges can fly, becauſe hawks ſoar with greater rapidity; for indeed it may be admitted, that the ſoul is ſubject to paſſion from its union with the body, and is affected according to the good or bad temperament of its conſtitution; but that the nature of the ſoul is changed in conſequence of this paſſivity, muſt by no means be allowed: but if it is paſſive only from this union, and uſes the body as an inſtrument, when this inſtrument is differently organized from ours, it performs many things which we are unable to effect; and indeed it is paſſive from the particular conſtitution of the body, but it does not on this account change its pecu-

liar nature. But thoſe who affirm that brutes, in their rational operations, act from nature, do not ſufficiently perceive that they are naturally endued with a rational power, nor that the reaſon we participate is the gift of nature, although its perfection depends on an increaſe beyond what we derived from nature. Nor is it an argument againſt the rationality of brutes, that their reaſon is not derived from diſcipline; ſince it is true in other animals as well as in men, that many things are taught them from nature, but that they acquire much information from after inſtruction. Again, ſome have endeavoured, and I think not abſurdly, to ſhew, that many animals are more prudent than we are, from the places in which they reſide; for as the inhabitants

of

of æther are more rational than mankind, this is likewiſe true, ſay they, of the next to theſe, the inhabitants of air; afterwards the reſidents in water and in earth differ from each other in gradations of reaſon. For if we meaſure the dignity of divinities from the excellency of place, it is equally juſt to apply the ſame ſtandard to every kind of animal nature. Again, Socrates, and before him Rhadamanthus, uſed to ſwear by animals; but the Egyptians believed that certain animals were gods; whether this was their real opinion, or whether they deſignedly gave the countenance of an ox and the face of birds to the forms of the gods, that they might induce men to abſtain from animals, as much as from their own ſpecies; or whether this proceeded from ſome more ſecret

cauſe of which we are ignorant. Thus too the Greeks placed the horns of a ram on the ſtatue of Jupiter; but the horns of a bull on that of *Bacchus*, and compoſed the ſtatue of Pan from the junction of a goat and a man. To the Muſes and Sirens, Love and Mercury, they gave wings; and they relate, that Jupiter aſſumed, at different times, the form of a bull, of an eagle, and of a ſwan. By all which the ancients teſtified the honours they beſtowed on animals, and this in a ſtill greater degree, when they affirm that a goat was the nurſe of Jupiter.

But Fables indicate that brute animals accord with mankind in the nature of ſoul, when they affirm that through the indignation of the gods, human ſouls paſs into

into the bodies of brutes; and that, when thus tranſmigrated, they excite the pity of the divinities; ſignifying by ſuch narrations, that all animals are endued with reaſon, which, though imperfect in moſt of the brutal kind, is not entirely wanting in any.

Hence it is unjuſt to deſtroy animals, ſince they are not entirely alienated from our nature, but participate of reaſon in common with mankind, though in an inferior degree. But we, indulging in wantonneſs and cruelty, deſtroy many of them in theatrical ſports, and in the barbarous exerciſe of the chaſe, by which means the brutal energies of our nature grow ſtrong, and ſavage deſires encreaſe. On the contrary, the Pythagoreans exer-

ciſed gentleneſs and clemency towards brutes as a ſpecimen of humanity and pity. Again, that brutes participate of reaſon may be argued as follows: Every thing which is perfectly inanimate, ſince it is deſtitute of reaſon and intellect, is oppoſed to that, which together with ſoul participates of reaſon and a certain intelligence. For every animated ſenſitive being poſſeſſes alſo a *phantaſy*, as a kind of reaſon; and Nature, which forms every thing for the ſake of ſome purpoſe, and with reference to ſome end, formed alſo an animal, ſenſitive; not that it might ſimply perceive and ſuffer, but that it might diſtinguiſh what is convenient to its nature from what is inconvenient, and purſue the one and avoid the other. Senſe therefore procures to every

every animal the knowledge of what is noxious or beneficial; but that conduct, which is the reſult of ſenſation, I mean the proſecution of things uſeful, and the avoiding ſuch as are deſtructive, can only be preſent with beings endued with a certain ratiocination, judgment and memory. Indeed Strato, the phyſiologiſt, juſtly obſerves, that ſenſe cannot at all operate without intelligence, ſince we often run over writings with our eyes, and expoſe our ears to diſcourſe, without any attendant conſciouſneſs, the ſoul being intent on ſome other concern; and afterwards conſider and purſue the meaning they contain, by recollecting what was before unnoticed. From whence it is well ſaid by the poet,

"'Tis mind alone that ſees and hears,
"And all beſides is deaf and blind."

For indeed, though our eyes and ears become paſſive to external objects, yet perception cannot take place unleſs intellect is preſent. On which account King Cleomenes, when a certain diſcourſe was praiſed at a banquet at which he was preſent, being aſked whether it did not appear to him excellent—that muſt be determined by you, ſays he, for my ſoul was at the time in Peloponeſus. But although we ſhould admit that ſenſe does not require intellect in the proſecution of its energies, yet when it places a difference between two objects purſuing the one and avoiding the other, and ſagaciouſly invents the middle term of purſuit and declination, we may juſtly attribute ſuch inventions to the operations of reaſon,

reaſon, and conclude, that theſe powers are peculiar to a rational nature, and are preſent in different degrees to all animals poſſeſſing a progreſſive motion.

CHAP.

CHAP. III.

That in conſequence of Brutes poſſeſſing Reaſon, we ought to abſtain from Animal Food;—and that this was the Practice of the moſt ancient Greeks.

THUS far Porphyry, from whoſe perfectly convincing arguments it evidently follows, that it is equally as unjuſt and tyrannical to deſtroy and eat brutes, as they are erroneouſly called, as it would be to ſacrifice our own ſpecies for the ſame impious and intemperate purpoſes; ſince in either caſe, we injure our kindred and allies. Beſides, as he well obſerves in another place, he who loves all animals in general, will have no particular hatred

for

for any individual; but by how much the more he cultivates juſtice, towards the whole animal kind, by ſo much the more will his equity be extended towards that part of the ſpecies, which is more nearly allied to his own. Hence he who uſes all animals with kindneſs and familiarity, will not injure this or that in particular: but he who circumſcribes juſtice, within the narrow limits of the human race, is ever ready, like one placed in a difficult ſituation, to relax the reins of injuſtice, and haſten into the dangerous paths of iniquity. On which account the banquet of Pythagoras, is much more p leaſant and deſirable, than that of Socrates: for the latter of theſe affirmed, that hunger was the ſauce of food; but Pythagoras aſſerted, that to injure no one, and to act juſtly, was the ſweeteſt of all banquets.

But that this abſtinence from animal food, which is here ſo warmly recommended, was actually adopted by the moſt ancient nations, is evident in the firſt place from the conduct of the primitive Greeks, as related by Porphyry, in the Fourth Book of his above-mentioned Treatiſe, and which was as follows:

" Dicæarchus the Peripatetic (ſays he) in his Hiſtory of the ancient Manner of Living among the Greeks, relates, that the ancients immediately originating from the gods, were endued with the moſt excellent natures, and led the moſt exalted lives; ſo that compared with us, who ſpring from an adulterated and baſe matter, they are denominated the golden age; and theſe men (ſays he) deſtroyed no animal

mal nature. But the truth of this is evinced by the poets, who call this firſt age of mankind golden, and relate that every good was preſent to the inhabitants of this happy period. For according to Heſiod:

> " Then earth ſpontaneous on her boſom bore,
> Of various herbs and fruits, a plenteous ſtore;
> In peaceful works, then men remote from ſtrife,
> And bleſt with virtuous friendſhip paſs'd thro' life."

Which verſes Dicæarchus explaining, affirms that a life of this kind was under the government of Saturn; ſince it is proper to believe that this period was in reality ſuch, and was not alone celebrated in empty fables, but ſubſiſted agreeable to the deſcription of the poet, and ought therefore to be referred to ſome cauſe conſonant to reaſon, and the nature of things.

Every

Every thing was indeed ſpontaneouſly produced, for mankind as yet ignorant of agriculture, and of every other art, prepared none of the neceſſaries of life. This too was the reaſon why they enjoyed the greateſt repoſe, and paſſed through life free from labour and care ; and if we may acquieſce in the reaſonings of the moſt knowing and moſt elegant of phyſicians, they were not infeſted with any diſeaſe. For they found that nothing was more conducive to the preſervation of health, than refraining from a uſeleſs abundance of nutriment, from which they always preſerved their bodies perfectly pure. Hence they did not make uſe of food exceeding the ſtrength, but ſuch as was eaſily ſubject to the dominion of their nature ; and never aſſumed nutriment beyond

yond mediocrity through the abundance of proviſions, but frequently leſs than what was ſufficient through the ſcarcity of ſupply. They were perfect ſtrangers to wars and ſeditions, ſince no reward worthy of conteſt was ever propoſed to them, for the ſake of which they wiſhed to commit themſelves to ſuch great and dangerous diſſenſions. So that repoſe and quiet from the moleſtations produced by the preparation of neceſſaries, together with health, peace, and friendſhip, were the principal reſults of ſuch a life. But afterwards the offspring of this happy period, from indulging in the deſire of abundance, and from extending their poſſeſſions, which produced a multiplicity of evils, rendered the former mode of exiſtence truly deſirable to ſucceeding generations.

rations. But the ſlender and ſpontaneous nutriment of this primitive age is ſufficiently indicated by the adage which was afterwards in uſe, αλις δρυος, *enough of the oak*; a proverb moſt probably uſurped by thoſe who changed the former mode of ſubſiſtence. After this, a paſtoral life ſucceeded, in which mankind extended their poſſeſſions, and ſubjected animals to their dominion. But perceiving that ſome of theſe were innoxious, and others malevolent and deſtructive, they tamed ſome, and contended with others. For war aroſe together with this altered inſtitution of life, which we do not affirm upon our own authority, but from the teſtimony of thoſe who have compiled a variety of authentic particulars from hiſtorical traditions.

And

And now in this ſubordinate age, ſuch things as were in any eſtimation became the riches of mankind, which ſome ambitiouſly endeavoured to ſeize, provoking one another for this purpoſe; while others endeavoured to defend them with equal zeal and oppoſition. So that by gradual advances, mankind always regarding what appeared uſeful, paſſed into the third kind of life, in which the buſineſs of agriculture became the principal object of general attention. And thus far Dicæarchus proceeds in relating the ancient manners of the Greeks, and the bleſſed life enjoyed by the moſt remote antiquity, to the poſſeſſion of which abſtinence from animals afforded no ſmall contribution. Hence no wars nor tumults flouriſhed at this time, becauſe all injuſtice was

exiled. But afterwards, together with the perpetration of injuries towards animals, war and fraudulent conduct mutually arose. So that the audacity of those men is wonderful, who are not ashamed to call abstinence from animals the mother of injustice, since it appears from the credit which is due to history and experience, that war, luxury and injustice, invaded the earth together with animal slaughter."

CHAP.

CHAP. IV.

That this was likewiſe the Practice of the Egyptian Prieſts.

PORPHYRY then proceeds to ſhew from the writings of Chæremon the ſtoic, that abſtinence from animal food, formed one part of that mode of living, which was adopted by the Egyptain prieſts; whoſe relation epitomized is as follows:

"Theſe prieſts, who are conſidered as philoſophers by the Egyptians, chooſe a place for their reſidence, which is beſt adapted to the ſtudy and exerciſe of ſacred rites; ſo that a deſire of contemplation is excited by only frequenting thoſe receſſes,

which are dedicated to their uſe. But they live entirely ſolitary, except at particular times when they mix with others, in certain public aſſemblies and feaſts; but on all other occaſions, they are ſcarcely to be approached. He adds, that theſe men, renouncing every other occupation, and all human affairs, give themſelves entirely, through the whole of life, to the contemplation of divine concerns, and to enquiring into the divine will: by the latter of theſe employments, procuring to themſelves honour, ſecurity, and the eſtimation of pity; and by contemplation tracing out the latent paths of wiſdom and ſcience. Indeed a ſolitary life rendered them perfectly venerable. For during that period, which they call the time of purification, they ſcarcely mixed with the

the aſſociates of their own order; and even refrained from the ſight of any one of them, but him whoſe preſence was neceſſary, on account of certain menial employments which the exerciſe of purity required.

He adds, they are always ſeen employed, among the reſemblances of the gods; either carrying their images, or preceding them in their accuſtomed proceſſions, or diſpoſing them with gravity of deportment, and in a graceful order. But their gravity was ſo extreme, that when they walked, their pace was perfectly equable, and their eyes ſo ſteady, that they frequently even refrained from winking; and their riſibility extended no farther than to a ſmile. Their hands too

were always contained within their garments; and as there were many orders of prieſts, each carried about him ſome remarkable ſymbol of that order which he was allotted in ſacred concerns. Their ſuſtenance was ſlender and ſimple; and with reſpect to wine, ſome of them entirely refrained from it; and others drank it very ſparingly, becauſe they affirmed that it hurt the nerves, was an impediment to the invention of things, and an incentive to venereal deſires. They alſo abſtained from bread in exerciſes of purity; and if they eat it at other times, it was firſt cut in pieces, and mingled with hyſſop. For the moſt part too, they refrained from oil; and when they uſed it mixed with olives, it was only in ſmall quantities; and juſt as much as was ſufficient

ſufficient to mitigate the taſte of the herbs.

In the mean time, it was not lawful for any one to taſte of the aliment, whether ſolid or fluid, which was brought to Egypt from foreign parts. They likewiſe abſtained from the fiſh which Egypt produced, and from all quadrupeds having ſolid, or many fiſſured hoofs; from ſuch as were without horns; and from all carniverous birds; but many of them abſtained entirely from animal food. At thoſe times too, when they all rendered themſelves pure, they did not even eat an egg. But when the period drew near, in which they were to celebrate ſome ſacred rites, or feſtival, they employed many days in previous preparation; ſome of

them ſetting apart forty-two days, others a greater length of time than this, and others again a ſhorter, but never leſs than ſeven days; abſtaining during this period from all animals, and from all leguminous and oily nutriment, but eſpecially from venereal congreſs. They waſhed themſelves thrice every day in cold water; viz. after riſing from bed, before dinner, and when they betook themſelves to reſt; and if they happened to be polluted in their ſleep, they immediately purified their bodies in a bath.

Their beds likewiſe were compoſed of the branches of a palm, which they called βαις, *bais*. A piece of wood of a ſemicircular form, and well plained, ſerved them for a pillow. But through the whole

whole of life, they were exerciſed in the endurance of hunger and thirſt, and were accuſtomed to a paucity and ſimplicity of nutriment.

But as a teſtimony of their temperance, though they neither uſed the exerciſe of walking, or riding, yet they lived free from diſeaſe, and were moderately ſtrong. For indeed they endured great labour in their ſacred ceremonies, and performed many ſervices, exceeding the common ſtrength of men. They divided the night between obſervations of the celeſtial bodies, and offices of purity; but the day was deſtined to the cultivation of the divinities, whom they worſhipped with hymns each day, three or four times; viz. in the morning and evening, when the ſun

is

is at his meridian, and when he is ſetting; the reſt of their time they were occupied in arithmetical and geometrical ſpeculations, always laborious and inventing, and continually employed in the inveſtigation of things. In winter nights alſo they were diligent in the ſame employment, and were ever vigilant to literary ſtudies, ſince they were not ſolicitous about external concerns, and were freed from the baſe dominion of intemperate deſires. Their unwearied and aſſiduous labour therefore, argues their great patience; and their continence is ſufficiently indicated by their privation of deſire. Beſides, it was eſteemed very impious to ſail from Egypt, as they were very careful in abſtaining from the manners and luxuries of foreign nations; ſo that to leave

Egypt

Egypt was alone lawful to thoſe who were compelled to it by ſtate neceſſities. But they diſcourſed much concerning a retention of their native manners; and if any prieſt was judged to have tranſgreſſed the laws in the leaſt particulars, he was expelled the college. Beſides, the true method of philoſophiſing was preſerved in commentaries and diaries by the prophets, and miniſters of ſacred concerns; the remaining multitude of prieſts, paſtophori, (or prieſts of Iſis and Oſiris) governors of temples, and ſervants of the gods, ſtudied purity, but not ſo exactly, nor with ſuch great continence, as thoſe we have mentioned. And thus much is related of the Egyptians, by a man who is equally a lover of truth, and of accurate diligence, and who is deeply ſkilled in the ſtoic philoſophy.

But

But the Egyptian prieſts having proceeded thus far in the ſtudy of purity, and conciliating divinity to their nature, were of opinion, that not only men may become divine, and that ſoul is participated by man on this terreſtrial globe, but that it paſſes at different periods into the bodies of all animals. Hence, in framing the reſemblances of the gods, they made uſe of every animal form; and ſometimes they united for this purpoſe the bodies of men and beaſts, and again of men and birds. For it was cuſtomary with them to repreſent ſome particular god in a human form from the extremities to the neck, but with the face of a bird, or a lion, or of ſome other animal: and again they faſhioned another divinity with a human head, having the other parts com-

poſed

poſed from different animals; applying the ſuperior parts of ſome animals, and the inferior parts of others in this conjunction. By all which they ſhewed, according to the ſentiments of the divinities, that men and beaſts poſſeſs ſomething in common, and do not without the concurrence of the divine will, from a ſavage ſtate become tame, and receive their education together with mankind. Hence a lion is venerated by them as a god; and a certain part of Egypt, called *Nomos*, is ſurnamed *Leontopolis*, or the city of Lion-worſhippers; another part, *Buſiris*, or Ox-worſhippers: and again, another, Lycopolis, or Wolf-worſhippers. For they venerated the divine power which is exalted above all things, under the ſimilitude of that ſpecies of animals which the

the province they inhabited produced: and on this account they dedicated particular animals to particular gods. Among the elements they paid a particular veneration to fire and water, as they are the principal cauſes of our preſervation; and this they exhibited in their temples; and even at the preſent time, when the ſanctuary of Serapis is opened, the rites are celebrated with fire and water. For the miniſter who ſings the ſacred hymns, both pours out water by drops, and exhibits fire when ſtanding in the place appointed for ſuch purpoſes, he invokes the divinity in the native language of the Egyptians. Since therefore they venerate theſe elements they particularly worſhip, whatever poſſeſſes moſt of theſe, as participating largely of holy natures. But

after

after this they worſhipped all animals; and in the village *Anubis* paid divine honours to man; for they ſacrificed to him, in honour of his nature upon altars. And prepared for themſelves (in a ſhort time after the religious ceremonies) ſuch food as was accommodated to his nature as man. From which conduct we conclude, that other animals are to be abſtained from as well as mankind.—Again, from their moſt excellent wiſdom, and from their intimate acquaintance with divine concerns, they learned what animals are friendly to men and dear to the gods. Thus they affirm that a hawk is acceptable to the ſun, becauſe its nature is entirely compoſed from blood and ſpirit: beſides, it feels compaſſion for man and bewails his death, lightly caſting earth

earth upon his eyes, in which they believed the ſolar light reſided.

They have likewiſe diſcovered that a hawk lives many years, and that when dead, it is endued with a divining power; and being freed from its corporeal bonds poſſeſſes great wiſdom, and is very knowing in future events: that it alſo gives perfection to images and moves temples. The rude uninformed vulgar, ignorant of divine concerns, doubtleſs abhors the καρθαρος or beetle; but the Egyptians worſhip it as a living image of the ſun. For every beetle is of the male kind, but drops its offspring in the mud, which it faſhions into a ſpherical ſhape; and moves round it in a retrograde courſe, like the ſun in the heavens. And in this manner

it

it remains expecting the concluſion of twenty-eight days, that is, a lunar period. After the ſame manner, the ram, the crocodile, the vulture, the ibis, and univerſally all animals, were the ſubjects of their philoſophical diſquiſitions. So that in conſequence of their wiſdom, and great knowledge of divine concerns, they at length came to animal worſhip. But the unlettered man is perfectly ignorant by what means they preſerved themſelves from being carried away by vulgar folly; how they deſerted the paths of ignorance frequented by the multitude; and admitted as a part of their worſhip things of no general eſtimation.

But this conſideration, no leſs than the preceding obſervations, ſtrengthened their

belief in the propriety of animal worſhip: I mean their diſcovering, that the ſouls of all animals when freed from body are endued with reaſon; are præſcient of future events; poſſeſs a prophetic power, and are capable of all the various operations of man, when diveſted of his corporeal bonds. Hence they juſtly reverenced all animals, and as much as poſſible abſtained from uſing them in food. But as the Egyptians worſhipping the gods through the medium of animals, requires much inveſtigation, and far more than the limits of this work will admit, what has been already revealed concerning their myſteries muſt ſuffice our preſent deſign."

CHAP.

CHAP. V.

The ſame Abſtinence exemplified in the Hiſtory of the Perſians and Indians.

"AGAIN, ſays Porphyry, among the Perſians, thoſe who are wiſe in divine concerns and prieſts of divinity, are called Magi. For ſuch is the ſignification of the word according to the Perſian dialect. But ſo auguſt and venerable is this claſs of men among the Perſians, that Darius, the ſon of Hyſtaſpis, ordered this, among other things, to be inſcribed on his tomb, that he was the maſter of magic. Theſe Magi, according to Eubulus, who compoſed the Hiſtory of Mithras, in many books, are divided into three kinds; the

firſt and moſt learned of which ſects, neither eat nor deſtroy animals, but adhere to the ancient abſtinence from animal food. But the Magi of the ſecond order, deſtroy animals indeed, but not ſuch as are tame. Nor do thoſe of the third order equally feed on all kinds. The firſt and greateſt dogma of all theſe tribes is, the doctrine of the metempſychoſis of Mithras; inſinuating the agreement of our nature with that of other animals, by calling themſelves by their names. Thus they denominate the male Miſtics, who participate of their orgies or ſacred rites, lions, but the female lioneſſes, and the ſervants of the prieſts, ravens. And the ſame cuſtom obtains in preſerving the remembrance of their fathers, for they denominate theſe hawks and eagles, but

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he who is initiated in thoſe rites, of which a lion is the ſymbol, is inveſted with all the various kinds of animal forms. This cuſtom Pallas, in the books which he compoſed concerning Mithras, accounts for, by ſaying, that common people thought it reſpected the circle of the zodiac, but that the true and accurate opinion is, that they inſinuated by this cuſtom, the tranſmigration of human ſouls into all the different orders of bodies. He adds, the Romans call ſome men by the names of boars, goats, and black-birds, and denominate in a ſimilar manner, the gods, the artificers of theſe. Thus they call Diana, lupa, or a ſhe-wolf, but to the ſun, they give the appellations of a bull, a lion, a dragon, and a hawk; and to Hecate, the names

of a horſe, a bull, a lioneſs and a dog. But the Greek name of Proſerpine, φερεφατα, according to many theologiſts, is derived from φερβειν τηνφατταν, or nouriſhing wood-pigeons. For this bird is ſacred to Hecate. Hence a wood-pigeon is dedicated to the goddeſs Maia by her prieſts ; and Maia is the ſame with Proſerpine, becauſe ſhe is both a mother and a nurſe. For the terreſtrial goddeſs and Ceres are one and the ſame, to whom they conſecrate a cock : and hence, thoſe who are initiated in the myſteries of this goddeſs, abſtain from domeſtic birds. For it is ordered in the Eluſinian rites, that the initiated refrain from cooped-up birds, from fiſh, beans, and pomegranates ; for they reckon it equally as defiling, to touch the trunk of this fruit-tree as a dead body.

body. But he who knows the nature of appearances, knows likewiſe, why it is requiſite to abſtain from all birds; eſpecially for him who haſtens to be freed from terreſtrial concerns, and to dwell with the celeſtial gods. But improbity, as we have often obſerved, is powerful in defending itſelf, and eſpecially when it addreſſes the ignorant. Hence it is, that they who keep the middle rank among the baſe part of mankind, eſteem this exhortation from animal food, as vain and empty, and ſimilar as it is ſaid, to the trifling of an old woman's diſcourſe; while others, who are ſomething farther advanced in improbity, are not only prepared to rail bitterly at thoſe who recom-mend and excite mankind to ſuch an abſtemious life, but alſo to calumniate ſuch

a conduct, as impoſture and arrogant preſumption. However, men of this kind will ſuffer the juſt puniſhment of their crimes both from gods and men; and prior to this, will ſufficiently puniſh themſelves by ſuch material affections.

But we ſhall now proceed to another inſtance of a foreign nation, highly celebrated, juſt and religious in divine concerns, which abſtained from animal food: and this is the republic of the Indians.

This republic then, ſays Porphyry, is diſtributed into many parts; one of which comprehends that kind of theologiſts, denominated by the Greeks, gymnoſophiſts. But of theſe there are two ſects, one called Bramins, the other Samaneans.

maneans. The family of the Bramins ſucceed as regularly in the profeſſion of this divine wiſdom, as to the office of the prieſthood. But the Samaneans are choſen for this inſtitution; and their number ſupplied from among thoſe who deſire to apply themſelves to theology. The inſtitutes of theſe men are as follows, according to the writings of Bardeſanes, the Babylonian, who lived in the times of our fathers, and in India became acquainted with the aſſociates of Damadamis, who were ſent to Cæſar. All the Bramins, ſays he, originate from the ſame ſtock, as they all deſcend from the ſame father and mother. But the Samaneans are not of the ſame kind, but as we have already obſerved, are collected from every tribe of Indians. A Bramin

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is ſubject to no command, and is free from the exaction of tribute. But among theſe philoſophers, ſome inhabit mountains, while others reſide on the banks of the river Ganges: and they ſubſiſt on mountainous autumnal fruits, and on certain herbs, formed into a concretion with milk. Thoſe who dwell near the Ganges, live on the fruits which are produced in great abundance about that river; but the earth bears almoſt continually recent fruit, and beſides this, much rice, ſpontaneouſly produced, which they uſe when there is any deficiency of fruit; and they eſteem it extremely impure and impious, to ſubſiſt on any other kind of nutriment, or even to touch animal food. This opinion ſubſiſts among thoſe who worſhip divinity, and exerciſe piety.

Hence

Hence they devote the day, and the greateſt part of the night, to the ſacred employment of ſinging hymns, and praying to the gods, each of them poſſeſſing a ſmall cottage, as much as poſſible buried in the depths of ſolitude; for the Bramins cannot endure to dwell together, nor to ſpeak much; but whenever this congreſs and diſcourſe with each other happens, returning afterwards to their accuſtomed retirement, they entirely refrain for many days together from all diſcourſe; they likewiſe often faſt; but the Samaneans, as we have obſerved, are choſen from other tribes; and when any perſon deſires to be enrolled in that order, he goes to the maſter of the city, and immediately abdicates the city or ſtreet in which he reſided, and relinquiſhes whatever wealth and

and abundance he poſſeſſes. In the next place, purifying his body from all defilements, and being inveſted with a robe, he departs to the Samaneans, never afterwards returning to his wife or children, (if he happens to be connected with either of theſe) nor concerning himſelf about them, nor conſidering them as any longer pertaining to him; but the King takes care of the children, and procures them neceſſary inſtruction; and the ſupport of his wife devolves on her relations. Their manner of living too is as follows: they dwell without the city, exerciſing themſelves throughout the day in diſcourſes concerning the Deity; and they are furniſhed with groves and temples, raiſed by royal bounty, in which there are domeſtic ſtewards paid by the King, for the purpoſe

poſe of ſupplying thoſe with food who aſſemble in theſe places; but the apparatus of their nutriment conſiſts of rice, bread, apples, and olives. When they enter into their houſes, on the ringing of a ſmall bell, thoſe who are not of their ſect depart, and the Samaneans begin to pray: afterwards, a ſignal being again given by the bell, they diſtribute to every one a diſh or pan, (for two are not permitted to eat out of the ſame veſſel) and feed them from rice. If any one deſires variety of food, he has ſome pot-herbs added, or ſome autumnal fruits; but as ſoon as the wants of nature are ſupplied, they depart without delay to the ſame divine exerciſes. They all live without wives, and without poſſeſſing any external abundance; and other Indians regard this

ſect,

ſect, and that of the Bramins, with ſuch high veneration, that the King himſelf viſits them, and begs that they will pray to and ſupplicate the gods, (when enemies aſſault the kingdom) or give him ſuch counſel as the ſituation of his affairs requires.

Theſe philoſophers are ſo affected towards death, that they bear with reluctance the whole of the preſent life, as a certain neceſſary ſervice of nature; and haſten with the greateſt eagerneſs to a liberation of their ſouls from the bondage of body. Hence, when they perceive their corporeal part in a flouriſhing condition, and are free from the incurſions of evil, they often ſpontaneouſly depart from the preſent life; and though they previouſly

previouſly declare their intention to others, yet no one prevents them in its execution; but the Gymnoſophiſts pronounce all thoſe who are dead happy, and deliver certain inſtructions to the familiars of the deceaſed. So that the vulgar as well as theſe philoſophers, from their mode of education, are firmly perſuaded that ſouls converſe with each other after death. But the friends of the deceaſed, after the charge given by the Gymnoſophiſts, commit the body to fire, that the ſoul may be ſeparated with the greateſt poſſible purity from its connection with the body, and conclude the ſervice by ſinging a hymn. For indeed theſe men commit their deareſt friends to the embraces of death with far greater cheerfulneſs, than others endure the departure of their fellow-citizens to

ſome

ſome diſtant country. At the ſame time they lament their own ſituation, as yet abiding in mortality; and proclaim the happineſs of the deceaſed, who have now obtained an immortal condition of being."

Thus far the excellent Porphyry, from all which it evidently follows, that abſtinence from animal nutriment, which is the natural conſequence of our ſublime theory, is by no means a novelty, but may be juſtified by the practice of the wiſeſt and beſt of men, in the earlieſt periods of time. But it may perhaps be objected, that according to my ſyſtem, vegetables likewiſe ought not to be deſtroyed, and eaten, on account of their perfect equality with the nature of brutes

and

and men. To this I anſwer, that the life of a plant is in itſelf ſo inconſiderable, (though this deficiency is amply recompenſed by the beautiful organization of its corporeal frame) that it cannot be ſuppoſed to ſuffer any pain in its decerption; and conſequently is not in reality injured, by being made ſubſervient to the nouriſhment of man and beaſt. Indeed it is much to be wiſhed, that we could abſtain from a vegetable aliment, without any inconvenience to our compoſition; and that, like Homer's deities, we were ſuperiour to the want of meat and drink, that we might become truly immortal: or that we could procure for our nature, what is celebreted in fables, a remedy againſt hunger and thirſt; and that ſtopping the flowing condition of our body,

which, like an ever-running ſtream, is continually rolling into the dark ſea of matter, as into the abyſs of non-entity, we could immediately be preſent with the beſt and moſt exalted natures, and riſe to that condition of being, in which he, who is conjoined by an ineffable union with the deity, is himſelf a god. But this indeed, is one of Porphyry's extacies, who being a Platoniſt, was of courſe ſubject to uncommon flights.

CHAP.

CHAP. VI.

On the Importance of underſtanding the Language of Brutes, and reſtoring them to their natural equality with mankind.

BUT it is now time to conſider the importance of learning the language of brutes; for it is already evident from Porphyry, that they have a language of their own, and that it may be underſtood by mankind. In order therefore to accompliſh this deſign in the moſt perfect manner, I ſhall produce a variety of curious hiſtories of brutal ſagacity, from the writings of Plutarch; and ſhew how mankind may be benefitted by aſſociating with brutes, as on a level with themſelves.

And that I may firſt of all pleaſe the ladies, I ſhall begin with the elephant, a beaſt by nature very amorous; and from his prodigious ſize, very well calculated to become the darling of our modern virgins, who having wiſely laid aſide the fooliſh veils of antiquity, and have aſſumed greater boldneſs, are ſeldom intimidated at any thing uncommonly large. Plutarch then, in that treatiſe of his, in which he contraſts the ſagacity of land animals, with that of the aquatic ſpecies, obſerves, concerning the amours of brutes, that ſome are furious and mad; but that others obſerve a kind of human decency, united with a very courtly kind of converſation.

"Such

"Such (ſays he) was the amour of the elephant at Alexandria, that rivalled Ariſtophanes the grammarian. For they were both in love with a virgin that ſold garlands: nor was the elephant's courtſhip leſs conſpicuous than the grammarian's. For as he paſſed through the fruit-market, he always bought her apples, and ſtayed with her for ſome time: and beſides this, thruſting his proboſcis within her waiſtcoat, as a ſubſtitute for a hand, took great delight in gently feeling her breaſts."

From this inſtance, it may be fairly concluded, that if elephants were to aſſociate with ladies in common (each at the ſame time underſtanding the other's language) great and unexampled gallantries

would take place on each ſide, and a mixt kind of ſpecies would be produced, in which the enchanting elegance of woman would be united with the prodigious ſtrength and terrific bulk of the elephant.

No leſs charming, likewiſe, would be the advantages ariſing from an aſſociation of the fair ſex with dragons, as is evident from the Hiſtory of the Dragon, who was in love with an Etolian woman. For he uſed (ſays Plutarch) to viſit her in the night, and creeping under her garments to her very ſkin, embraced her naked body; and never, either voluntarily or involuntarily, injured her, but always departed very gallantly about break of day, but the relations of the

woman

woman obſerving that this was the cuſtom of the dragon, removed her to a conſiderable diſtance from this amorous ſpot. After this the dragon was not ſeen for the ſpace of three or four days; being all this time, as it ſeemed, wandering in ſearch of her. But at length having with great difficulty found out the place of her abode, he accoſted her ſomewhat leſs gallant and gentle than before; and with the folds of his body, having firſt bound her hands and arms, he laſhed the calves of her legs, with the end of his tail; expreſſing by this means a gentle and loving anger, which contained more of indulgent expoſtulation than puniſhment.

Plutarch adds, that he ſhall ſay nothing reſpecting a gooſe in Egypt in love with a boy; nor of the ram in love with Glauce that played on the harp, becauſe, (ſays he) the ſtory is well known to every one. Indeed the inſtances already adduced are ſufficient to convince the ſagacious reader, that prodigious benefits muſt ariſe from the mutual converſe and copulation of ſpecies, which have hitherto been conſidered as unallied and inimical to each other.

And here I cannot refrain from mentioning a moſt ſingular advantage, which would ariſe from an aſſociation with dogs, when their language is perfectly underſtood by us; the advantage I allude to, reſpects a thing of no leſs importance than the

the inſtruction of youth in one of the moſt intereſting particulars belonging to juvenile tuition. Every one knows how univerſally prevalent the practice of ſelf-pollution is become amongſt children; and how dreadful its conſequences are in debilitating the conſtitution, and corrupting the morals of the unhappy youths who are the votaries of this deteſtable vice. Now that extraordinary genius, Mrs. Wollſtonecraft, propoſes the following remedy for this pernicious practice, in that great work of hers, called, *Elements of Morality for Children**:—"I am thoroughly perſuaded (ſays ſhe) that the moſt efficacious method to root out this dreadful evil, which poiſons the ſource of human happineſs, would be to ſpeak to children

* Page 14 of the Introductory Addreſs.

of

of the organs of generation as freely as we ſpeak of the other parts of the body, and explain to them the noble uſe, which they were deſigned for, and how they may be injured." She adds, " I have converſed with the moſt ſenſible ſchoolmaſters on this ſubject, and they have confirmed me in my opinion." This plan is beyond all doubt a moſt ſtriking proof of her uncommon capacity, and the truth of her grand theory, *the equality of the female nature with the male*; for whoever conſiders this affair with the attention it deſerves, muſt be convinced, that if children were but told how the genital parts may be injured, and how they are to be employed in a natural way, they would not have the leaſt curioſity to make any experi-

experiments, which might tend to fruſtrate the benevolent intention of nature.

But however great and original this thought may be, yet it would certainly be very much improved, by committing the inſtruction of youth in this particular to dogs; for theſe ſagacious animals, all of whom appear to be Cynic philoſophers, would not only be very well calculated to explain the noble uſe for which the parts were deſigned, but would be very willing, at any time, and in any place, to give them ſpecimens of the operation of the parts in the natural way. Not to mention, that they would likewiſe teach them how to get above thoſe fooliſh habits, decency and ſhame, which falſe opinion firſt intro-

introduced, and ridiculous cuſtom afterwards has ſo deeply confirmed.

But we muſt not yet diſmiſs the elephant; ſince it appears that theſe wonderful animals are no leſs calculated to act the part of ſurgeons, than to pleaſe the fair. "For being brought (ſays Plutarch) to perſons that are wounded, they will extract the heads of ſpears and arrows from their bodies, with a very ſmall degree of pain, and without dilacerating and mangling the fleſh." Now the advantages which would reſult to apothecaries and phyſicians, from entering into partnerſhip with theſe animals, are ſo important, that they will doubtleſs be greedily embraced by all the medical tribe.

tribe. For in the firſt place, with reſpect to apothecaries, it is well known, that they are obliged to act in the double capacity of phyſicians and ſurgeons, which cauſes their employment to be very laborious, eſpecially to thoſe of the loweſt claſs, who belong to the order of the foot. For theſe gentlemen are divided into three tribes, the firſt and higheſt conſiſting of thoſe who ſublimely ride to their patients in chariots, without footmen; the ſecond, of thoſe who ride to the ſick on horſeback; and the third tribe, which is by far the moſt numerous, being compoſed of thoſe who viſit their patients on foot; and who in wet weather arm themſelves with a great coat and umbrella; and in fine, with a faſhionable cane. Now theſe gentlemen, by ſpeaking to the elephant, and perſuading

perſuading theſe noble animals to become their partners, would derive the following amazing advantages from ſuch an aſſociation; for they might ride on the backs of their elephants, and might commit the whole ſurgical department to the entire management of theſe bulky beaſts: not to mention, that as the weight of one man muſt be very inconſiderable to an elephant, they might with eaſe carry all ſorts of remedies upon the backs of their aſſociates, and thus ſave a prodigious deal of time, trouble and expence, by adminiſtering medicines on the ſpot.

And in the ſecond place, as to phyſicians, riding on the elephant would ſave them the expence of a carriage; and this beaſt being ſo remarkably ſtrong, they might

might eaſily have a large cheſt faſtened to his back, for the purpoſe of depoſiting their fees, which at preſent, in conſequence of being ſecured in their waiſtcoat pockets, they find very troubleſome, from their quantity and weight.

But the elephant is not the only beaſt with which the medical tribe might aſſociate, to great advantage; for many other animals are as capable of forming great phyſicians, as elephants are of becoming incomparable ſurgeons. "For we may obſerve (ſays Plutarch) in other animals, a three-fold innate practice of medicine. Thus, for inſtance, tortoiſes make uſe of *baſil*, and weaſels eat *rice*, when they have devoured a ſerpent; and dogs purge themſelves from abounding bile, with a particular

cular kind of graſs; the dragon ſharpens the dimneſs of his ſight with *fennel*; and the bear, when ſhe leaves her cave, after long emaciation, feeds upon the herb called *wild dragons*; becauſe the acrimony of this herb opens and ſeparates her inteſtines, when they are clung together. At other times, when ſatiated with food, ſhe repairs to the emmet-hills, and thruſting out her tongue, all ſoft and unctuous, through the ſweet kind of ſlime with which it is inveloped, till it is crowded with emmets, ſhe at length ſwallows them, and thus recovers her health: and it is reported, that the Egyptians obſerve and imitate the bird called Ibis, in purging and cleanſing her bowels with the briny water of the ſea. Hence the prieſts, when they purify themſelves, make uſe of the

the water of which the Ibis has drank; for theſe birds will not drink the water, if it be medicinal, or otherwiſe infected. There are likewiſe ſome beaſts that cure themſelves by abſtinence, as wolves and lions, who, when they are over-gorged with animal food, lie ſtill, and digeſt their crudities by the warmth of one another's bodies."

Now as there is no reaſon whatever to doubt the truth of theſe relations, ſuch ſpecimens of medical ſkill muſt convince the moſt incredulous, that when theſe animals are tamed through their aſſociation with mankind, we may expect to ſee phyſicians equal to the moſt illuſtrious among men, in the perſons of bears, dragons and weaſels; and till all diſtinc-

tions among mankind are levelled, (an event which it is to be hoped will ſhortly happen) I do not ſee why an elephant may not become the king's principal ſurgeon, and a bear his phyſician in ordinary, as ſoon as the language of beaſts is univerſally known, or at leaſt underſtood, by the principal perſons at court.

CHAP.

CHAP. VII.

That Magpies are naturally Muſicians; Oxen Arithmeticians; and Dogs Actors.

BUT let us now ſee what advantages we might derive from an amicable aſſociation with other animals, ſuch as magpies, oxen, and dogs. And to begin with the magpie, the following ſtory, from the above-mentioned treatiſe of Plutarch, indiſputably proves that this bird naturally poſſeſſes muſical abilities in the moſt extraordinary degree.

" A certain barber in Rome, who had a ſhop directly oppoſite to the Temple,

which is called the Greek's Market, bred in his houſe a miraculous kind of a magpie, who was perpetually chattering with the greateſt variety imaginable; ſometimes imitating human ſpeech; ſometimes talking in thoſe wild notes peculiar to her nature; and ſometimes humming the ſounds of wind inſtruments. Nor was all this the reſult of any conſtraint, but the conſequence of that extraordinary ambition, by which ſhe accuſtomed herſelf to leave nothing unſpoken, and nothing that her imitation ſhould not maſter.

It happened that a certain perſon of the wealthier ſort, and lately dead in the neighbourhood, was carried out to be buried, with a great number of trumpets before

before him. Now becauſe it was the cuſtom of the bearers to reſt themſelves before the barber's ſhop; the trumpeters, who were excellent in their art, and were commanded ſo to do, ſtopped a long time at this place, playing on their inſtruments all the while.

But after that day, the magpie was entirely mute, not ſo much as uttering the uſual notes, by which ſhe called for what ſhe wanted; ſo that paſſengers who before admired the loquacity of the bird, were now much more ſurpriſed at her ſudden ſilence; and many ſuſpected her to have been poiſoned by perſons affecting peculiar ſkill in teaching thoſe kind of birds; but the greateſt number were of opinion, that the noiſe of the trumpets had ſtupi-

fied her hearing, and that in conſequence of this ſhe was likewiſe deprived of the uſe of her voice.

But indeed the cauſe of her unuſual ſilence was not the reſult of either of theſe effects; but aroſe from her retiring to exerciſe by herſelf, the imitation of what ſhe had heard, and to fit and prepare her voice, to expreſs in the ſame manner as the inſtruments what ſhe had learnt; for ſoon after ſhe ſuddenly made her appearance, but had quitted all her former imitations, ſounding nothing but the muſic of the trumpets, and obſerving all the changes and cadences of the harmony, with an inconceivable exactneſs of time."

Now

Now from this curious hiſtory, it evidently follows, that magpies, when properly diſciplined, (their language being perfectly known to us), might in time form a muſical band equal to that at Vauxhall; and thus being employed inſtead of men, by the proprietors of that elegant place, might ſave them a prodigious expence; ſince it does not appear from any accounts, ancient or modern, that either birds or beaſts are money-getting animals.

Beſides, they would form admirable clerks for diſſenting meeting-houſes; for as the diſſenters have a great objection to inſtrumental muſic in divine ſervice, not becauſe of the harmony, but becauſe it is inſtrumental, the magpie by his imitative

art would preſent them with all the variety of inſtrumental melody, and yet it would be ſtrictly vocal.

The loquacity indeed of theſe birds appears to be ſo admirable, that I ſee no reaſon why they might not become excellent methodiſt parſons; for they could doubtleſs as well imitate vehement declamation, and vociferate barbaric cant, as counterfeit the ſound of the trumpet, and utter the apparently wild notes of nature.

And thus much for the magpie:—let us now proceed to the ox, who has been unjuſtly characterized with the epithet of *dull*; as the following hiſtory will abundantly evince.

"At

" At Suſa (ſays Plutarch) there are oxen that water the King's gardens with portable buckets, of which the number is fixed; for every ox carries a hundred buckets every day; and more than this, you cannot by any means force them to carry. For indeed, when conſtraint has been uſed for experiment's ſake, nothing could make them ſtir after they had carried their full number; ſuch an accurate account do they take, and preſerve in their memory, as Cteſias, the Gnidian, relates."

Now who can doubt after reading this, but that if the ſame pains were taken with oxen, as we take with our youth, they would become excellent arithmeticians; and by being taught to write with

with their hoofs (which is ſurely no more impracticable than for a man to write with his toes, and which we all know is poſſible) might form admirable bankers and merchants clerks, or indeed bankers and merchants themſelves; and from their indifference to gold, in common with all animals but man, by depoſiting their gains in the Treaſury, might help to pay off the national debt.

Nor are dogs leſs calculated by nature to become great actors, than oxen to form good arithmeticians, as the following ſtory will, no doubt, fully convince the managers of both the theatres.

" There was a dog at Rome (ſays Plutarch) belonging to a certain mimic, who

who at that time had the management of a farce, conſiſting of a great variety of parts; in the performance of which he undertook to inſtruct the actors, by teaching them the ſeveral imitations proper for the tranſactions and paſſions repreſented in the farce. Among the reſt there was one who was to drink a ſleepy potion, and after he had drank it, was to fall into a deadly drowſineſs, and counterfeit the actions of a dying perſon. The dog, who had ſtudied ſeveral of the other geſtures and poſtures, obſerving this with greater attention, took a piece of bread that was ſopped in the potion, and in a ſhort time after he had eat it, counterfeited a trembling, then a ſtaggering, and afterwards a drowſineſs, in his head. Then ſtretching himſelf out, he lay as if he

he had been dead; and ſeemed to offer himſelf to be dragged out of the place, and carried to burial, as the plot of the play required. But afterwards underſtanding the proper time, from what was ſaid and acted; in the firſt place he began gently to ſtir, as if waking out of a profound ſleep, and lifting up his head, gazed on all around him: and then to the amazement of the beholders, he roſe up and went to the maſter to whom he belonged, with all the ſigns of joy and fawning kindneſs; ſo that all the ſpectators, and even Cæſar himſelf (for old Veſpaſian was preſent in Marcellus's Theatre) were highly pleaſed with the ſight."

It

It appears to me, I confeſs from this relation that the dog muſt have acted in a manner equal to Garrick himſelf: and it is to be hoped, that the managers of our theatres, in conſequence of paying proper attention to this wonderful ſtory, will, in a ſhort time, bring on the ſtage dogs and puppies, to act at leaſt jointly with men, till the language of theſe animals is known in common; and when that much to be deſired event ſhall take place, that they will ſuffer them to act by themſelves, to the infinite delight of numberleſs ſpectators; for ſurely when puppies act, the theatres will be uncommonly full.

I might here enlarge greatly on the prodigious benefits which would ariſe to mankind

mankind from aſſociating with fiſhes, through the means of a ſubmarine navigation, which Biſhop Wilkins has demonſtrated to be practicable, in his ingenious treatiſe on *Mathematical Magic;* but this would too much exceed the limits of the preſent work. However, if the reader is deſirous of obtaining perfect conviction in this particular, he need only conſult the latter part of the ſo often mentioned curious treatiſe of Plutarch, and he will find that fiſhes are no leſs ſagacious than land animals; and that of courſe the advantages ariſing from reſtoring them to their natural equality with mankind, are not leſs numerous and great, than thoſe we have already taken notice of, in the terreſtrial and aerial tribes.

And

And thus much may ſuffice, for an hiſtorical proof, that brutes are equal to men. It only now remains (and this muſt be the province of ſome abler hand) to demonſtrate the ſame great truth in a ſimilar manner, of vegetables, minerals, and even the moſt apparently contemptible clod of earth; that thus this ſublime theory being copiouſly and accurately diſcuſſed, and its truth eſtabliſhed by an indiſputable ſeries of facts, government may be entirely ſubverted, ſubordination aboliſhed, and all things every where, and in every reſpect, be common to all.

THE END.

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